

## 妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五如來壽量品第十六】

ROLL FIVE, CHAPTER SIXTEEN: THE THUS COME ONE'S LIFE SPAN

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諸子於後，飲他毒藥，藥發悶亂，宛轉於地。

這一些個小孩子還很年幼，都沒有長大，在以後，因為這醫生家裏有很多的藥品，這些小孩子就把毒藥當作糖水給吃了、喝了。因為年紀小，又不知道什麼是毒、什麼是糖，看見有一瓶毒藥汁，他以為是什麼juice（果汁），拿著就喝了。喝下後就中毒了，毒藥一發作，就不好受了；不好受，就悶亂，心裏發狂了、發顛了，就在地上打滾；宛轉，就是在地上滾來滾去的。

是時，其父還來歸家，諸子飲毒，或失本心，或不失者，遙見其父，皆大歡喜，拜跪問訊，善安隱歸。我等愚癡，誤服毒藥，願見救療，更賜壽命。

「是時，其父還來歸家」：這時候，他們的父親，也就是這位最好的醫生，在其他國裏辦完事，回到家裏。「諸子飲毒，或失本心，或不失者」：這所有的小孩子都飲了毒了，或者毒得糊塗了；毒得什麼也不知道了，這叫「失本心」。或者還有多少明白的。「遙見其父，皆大歡喜」：很遠就看見父親回來，這小孩子就都很歡喜。「拜跪問訊，善安隱歸」：歡迎父親回來了，有的給父親叩頭，有的打問訊。說，唉，父親您可平安回來了！我們都很幸運的，還能看見父親！

這一些個沒有失心的小孩子就說了，「我等愚癡，誤服毒藥，願見救療，更賜壽命」

*Sutra:*

**Meanwhile, the children drink some poisonous medicine, which causes them to roll on the ground in delirium.**

*Commentary:*

**Meanwhile, the children are not yet grown. It's a physician's home, and there are many medicines in it. The children get hold of some poisonous concoction and drink it. The children drink some poisonous medicine because it tastes like syrup. Children don't know any better. They can't tell the difference between poison and medicine. They think it's a bottle of some kind of juice, and they drink it up. When it takes effect, the pain, which is unbearable, causes them to roll on the ground in delirium.**

*Sutra:*

**Just then their father returns home. Because they drank the poison, some have lost their senses, and others have not. Seeing their father at a distance, they are all greatly happy. They bow to him, kneel, and inquire after him. 'Welcome back in peace and safety. In our stupidity, we took some poisonous medicine by mistake. We pray that you will rescue and heal us, and will restore our lives.'**

*Commentary:*

**Just then their father, the good doctor, finishes his business and returns home. Because they drank the poison, some have lost their senses—they are totally oblivious—and others have not. Some of them still have some sense and recognition left. Seeing their father at a distance, they are all greatly happy. The children are delighted to see their father. They bow to him, kneel, and inquire after him. "Welcome back in peace and safety. We are really fortunate to be able to see our father again." Those who have not completely lost their**

：我們太愚癡了，我們也不知道這毒藥這麼厲害！還以為是糖水，或者是什麼蘋果水、橘子水，或者可口可樂之類的——歡喜喝酒的，就以為這是酒；我們拿過來就喝，殊不知，竟然是毒藥。請父親給我們救療，治一治這個病，好令我們多活一個時期，把我們壽命再延長一點。

這個良醫是誰呢？佛就譬如良醫。這些小孩子是誰呢？就是一切眾生。在這個世界，佛沒有到我們這兒來，或者已經到這個世界來，又入涅槃到其他的世界去；這時候，因為我們沒有真正智慧，所以就亂吃東西。眾生就是以食為天，所謂「食色性也」；小孩子一生出就會吃奶，什麼也不懂，你給他東西，他就會吃，又吃拳頭、又吃手指頭。總而言之，有什麼東西他就要吃，這是他本性；所以我們眾生也都像小孩子歡喜吃，這一吃，就吃了毒藥了。

什麼叫「毒藥」呢？旁門外道、那個邪道，講的道理不徹底、不究竟，這都等於毒藥一樣。這個毒藥他吃了，若知道是毒藥，還有一點辦法可以救；就怕他吃得太多了，根本就不知道是毒藥了！他以為這回可得到長生不老丹了，吃這個東西，現在什麼也不知道了，這大約永遠都不會死了！可生天堂了！到了天國樂園了！為什麼他吃毒都不知道呢？就因為他迷得太深了、毒得太深了！這種毒入到骨髓裏頭去了，所以就要失心；失心，就是不明白真理了。不失的，有人給他一講，他還可以懂，還可以明白真理了。

等這個最好的醫生從他國回來了——這是佛出世了，這譬如佛在其他的世界教化眾生完了之後，又到這個世界來教化眾生。一看！這一些個眾生都喝旁門外道的毒汁，被毒得太深了，不容易救治了。但是這一些個眾生之中，還算聰明的，見著佛就很歡喜，向佛叩頭頂禮、問訊，就說：「我們這一些個眾生太愚癡了！請佛慈悲，給我們一點藥，救療我們，把這個毒給解除去，令我們壽命再延長，不會毒死！」所以佛看眾生這樣可憐，就用種種藥來解除眾生的毒。但是有歡喜服的，病就好了，這邪知邪見就沒有了；有的不歡喜吃這個藥，毒就不能解——不相信佛法的人，就等於不服這位最好的醫生給的藥一樣。

☞待續

senses speak up and say, **“In our stupidity, we took some poisonous medicine by mistake.** We thought it was syrup, apple juice, cola or something, and we swallowed it.” Those who like to drink alcohol see the poison as alcohol. Who would have known it was poison? **“We pray that you will rescue and heal us, and will restore our lives.** Father, will you save us, so we can live for a while longer?”

The above text is an analogy. Who is the good doctor? The Buddha, of course. The children are all living beings. Maybe these living beings live at a time when the Buddha is not in the world, or maybe the Buddha was in the world but has already entered Nirvana and gone to some other world. The father's leaving refers to the Buddha entering Nirvana, so beings have no chance to meet him. When the Buddha goes away, living beings are not careful about “what they eat.” It is said, “Living beings take food as heaven.” It's also said, “Food and sex come naturally.” Children start drinking milk from the moment they are born. They don't know very much, but they know how to eat. They suck their thumbs or their fingers; whatever you give them they put in their mouths. Acting on this instinct, the children here managed to poison themselves.

What is the poison? The poison is the nonultimate teachings of heterodox sects. They have taken it, but if the children know it is poison afterwards, then there is a chance they can still be saved. However, if they've taken a lot of it and don't even realize it's poison, instead, thinking they have taken the nectar of immortality or something, it is hard to save them. Having taken it, they become senseless, and think they will never die. They think they have been born into some heavenly paradise. They are so deeply immersed in their confusion that they don't even know they have been poisoned. The poison has penetrated all the way into their bones and marrow. Therefore, some have lost their senses. That is, they don't recognize true principle. Others have not lost their senses, and they are still receptive to understanding the truth.

The doctor's return is an analogy for the Buddha appearing in the world. The Buddha, having finished his work of teaching and transforming living beings in other worlds, comes again to this world to teach and transform living beings. He sees that these living beings have been poisoned by those of deviant cults, sects and outside ways, to a point that they are almost beyond help. Some of them, however, are fairly intelligent. When they see the Buddha, they are very happy. They bow respectfully to the Buddha and say, “We living beings are too deluded. Please be compassionate, Buddha, and give us some medicine to counteract this poison. We want to live a bit longer and don't want to die.”

Seeing how pitiful living beings are, the Buddha uses various kinds of “medicines” to counteract their respective poisons. Some of them are happy to take the medicine, and in turn get well, which means they get rid of their deviant knowledge and deviant views. Others, however, do not wish to take the medicine. They do not expel the poison, which causes them not to believe in the Buddhadharmā.

☞To be continued